

The Watchman and Southern.

WEDNESDAY, AUGUST 23, 1893.

THE MONEY PROBLEM

REV. THOMAS DIXON, JR., ON COMMUNISM AND SOCIALISM.

A Problem That Can Only Be Settled by the Organization of Society Upon Something That Approximates Its True Christian Basis.

Cape Charles, Va., Aug. 6.—Rev. Thomas Dixon, Jr., continued at Cobb's Island the series of sermons on "The Financial Problem," the subject of today's discourse being "Communism and Socialism." The text chosen was Matthew xxv. 15, "And unto one he gave five talents, to another two, to another one; to each according to his several ability."

Standing before the great problem of money, we ask ourselves the question, What will be its ultimate solution?

It is not a question that can be settled by a manipulation of a gold standard or silver standard or a greenback standard of the mechanism of exchange. The mechanism of exchange is a very small part of the commercial problem. The commercial problem is a larger question than the mechanism of exchange. The commercial problem is the problem of the organization of human society. It is a problem that can never be settled until the question of the organization of society is settled upon something that approximates its true Christian basis.

Hence the tremendous agitation of the last decade in the social theories of the world. There have arisen various schools of social reform during the past century which have failed and fall fully the serious import of this problem. The French and German socialists of the last century have laid the foundations for the deepest thinking upon this problem, and that thinking is bearing fruit today in the active organization of society.

There are two schools of reformers who claim the field—the one destructive, the other constructive. The word socialist has grown to have a dangerous meaning to the conservative mind, not so much because of the wild lunatics who are in reality anarchists and who have misused the word as socialists.

A socialist is simply one who believes in a better social order than the present; who believes in the reorganization of society upon a basis of fraternal co-operation rather than the present basis of cold blooded war.

Socialism has also been confused with certain theories of communism that were proclaimed within the past 50 years and that today have long been mentioned advocates in every country. This school of communism is in reality a school of anarchists, who have caused a reaction from true social reform that has been most lamentable and has set back the progress of the race practically a generation.

Christianity is a system of socialism. Jesus Christ was the first great socialist of the world. The work of Christianity is the construction of a new kingdom on the remains of the old. It is the building of a new heaven and a new earth. It is this constructive socialism that must give to human society the true answer for its present ills.

The communism which demands a division of property on a per capita basis is in reality a scheme of madmen and anarchists and has nothing to do with true social reform. Christianity has nothing in common with the ideal of dead equality in the distribution of property. Such a scheme enforced would be the destruction of society, not its construction. And its destruction is not the aim of Christianity save as the preparation for construction. Our text has given us the true principle of Christian socialism as contrasted with the spurious ideal of an equal communistic division of property. It is equal ability and responsibility, and reward in proportion to ability.

The ideal of pure communism enforced could only result in the destruction to humanity.

First—Because it is immoral.

It is contrary to God's law. The Bible support of communism is apparent, not real. The New Testament gives us accounts of co-operative communities of Christians. Each man did not claim his possessions as sacred to his own use. He put his property in common, subject to the use of his necessities brother. The right and title of his property he always maintained. The Bible condemnation of a dead level communism is not so overwhelming. We have the parable of the talents. God distinctly declares to us that one man has five talents, another two, another one. To one man is given so many pounds, to another so many, to another so many, and each man is required to give an account of the talent he has possessed; to account for them in proportion to his possession. The judgment pronounced by the Bible is the judgment in proportion to his endowment. Those who are guilty of much are punished with many stripes; those who are guilty of little are punished with few.

There are the greatest and the lowest even in the kingdom of heaven. In the organization of this ideal world, around the very throne of God, there is recognized the inequality of the individual, as inequality arises from unequal distribution of powers. Each man is equally responsible—that is to say, each man is responsible to the full limit of his talent.

Second—Pure communism is unnatural.

It is contrary to the decree of nature, which is but another expression of the voice of God. Nature abhors universal equality. Men are not equal. They were not born equal. There is nothing in nature that leads us to believe that nature would permit equality in her creations. There are no two waves just equal in force, in character. The flowers have their character, their dissimilarity. Every stream has its individuality, every leaf its own character. No two leaves are alike. No two human faces are alike. No two human bodies are alike. No two human minds are alike. There are no two mountains just alike in the world. No two mountains are just equal in height. There are hills, there are valleys, there are higher hills, there are grand mountain ranges, there are smaller mountains.

In leaf and flower, in bud and blossom, in bird and fish, in mountain and sea and plain—in every voice of nature—has proclaimed the eternal truth of the unequal distribution of talent, of dissimilarity in individuality, and of the right of every individuality to have personality developed to its highest powers. Individuality is one of the highest laws of nature.

The communism which seeks to destroy individuality is an attempt to reconstruct nature itself. The very joy of nature is in its variety. The differences of life—these differences physical and mental. Some are tall, some are short, some are lean, some are fat. If all were alike, it would be a most repulsive world.

We would tire of the human race. They would be so many little toy figures cut out of flesh and blood, as we cut toys out of wood. There would be no such thing as beauty, because the sense of comparison would be ultimately lost.

The differences in women are equally of this decree of nature. They differ in temperament. They differ mentally and physically, and we differ in opinions about the same individuals. If we were all of the same opinion and our ideal of beauty were the same, the world would again be reduced to a hopeless monotony. And if all men in the world were given one mind about the same girl, there would be a most calamitous climax. We have different minds; we have different points of view. Communism is a reversion to elemental barbarism because it is a reversion to an original type. As we advance we advance by the evolution of individualities.

Nature rewards in proportion to man's exertion, not to each alike. There are two fields of the same soil. They receive the same sun, the same air, the same water, the same rain, the same harvest, the other tangled woods and grass. The difference is, one received the toil of the farmer; the other received the tracks of the listless loafer.

Whenever it comes to pass in any council of society that the loafer and the beggar can eat the rewards of industry and virtue nature has been fundamentally violated.

Any scheme of reorganization of society which makes it possible for the idle and the vicious to live at the expense of the industrious and the virtuous and the good is a dream of a madman or a devil. It is a blow at nature—a blow in her very face.

Third—Such a communism is not only immoral and unnatural, but it is eminently unjust.

Justice is the one original, universal, eternal reality which man must recognize in his relation to his fellow man. Justice is the basis of any successful society. Justice must be the basis of any commercial scheme which has in it any hope for man. Any system that seizes the fruits of one man's labor and divides it among others that do not work is unjust. This is a proposition which cuts the present social order at many points as well as denies the basis of pure communism.

Inherited wealth, for instance, is a seizure of the fruits of one man's labor and a division of it among those who did not work to produce it. A robber is a man who seizes the fruit of another man's industry without working for it. There is a commercial brigandage of today which stands in the same relation. That idleness and vice eat with industry and virtue is unjust. Nature and nature's God voice the eternal decree of industry. By work man shall live. Nature proclaims it in a thousand ways—in the storms that howl in winter and remind man of his frailty, of the hunger that pinches of the cold that cuts, of the storms that beat upon his head. In a thousand startling voices he is reminded of this eternal truth.

Nature also teaches that idleness and vice have their reward. A company of communists recently gave an excursion to a beer garden. They carried mottoes in their procession after their wild speeches. One of these mottoes was, "Our children cry for bread." They knocked things out of the beer keg the day. In the midst of that gurgling beer could be found the answer to their complaint, and those 500 empty barrels gave in specific terms the reason why their children cried for bread. There are some people who are poor and who always will be poor because they are worthless. They refuse to work. A man of this description looks with envy upon the possessions of his industrious neighbor. And any scheme of society that proposes to house and clothe this man at the expense of his industrious neighbor is fundamentally unjust. And it can never be embodied in human law in any form and end.

What men need is justice, and justice applied to the present society must solve its every problem. All the poor need is justice—not pity, not charity—justice the right to work. Give to the laboring world, the underworld, the right to work and a just return for that work, and all the poverty save the poverty of vice must disappear, and the poverty of vice must be treated by the strong arm of the penal law.

What the social reformer needs to insist on today is not a distribution of bread on a charitable basis. It is that he insist upon the distribution of abstract justice between man and man, between employer and employee, between merchant and customer, between man and man.

It is unjust to apply the material standard of measurement to an immortal being. A pure communistic basis of equal distribution of property would, as Carlyle says, reduce the world to a great pigsty, with a little pig wash for each. It would be unjust for the skilled and the unskilled to be paid alike. It would be unjust for brains and brute to share on equal terms.

To each man according to his ability should be his responsibility, and each man should bear his needs supplied—each man who is worthy—and his need will be fully met in giving justice.

A man in a horse car in Boston was informed that a little man who sat at the other end of the car was Dr. Oliver Wendell Holmes. He was greatly amazed at his diminutive stature. So complete was his astonishment that he asked the driver if he would allow him to see his hat. The driver smilingly complied, and the man examined the hat minutely and exclaimed in further surprise that the hat was not as large as his. He had supposed that a man like Dr. Holmes would measure around the head so many inches. We have here the difficulty in adjusting our communistic basis the results of the work of the architect and the hod carrier. The hod carrier labors on the house. The architect conceives the ideas. The other does the work which a machine or a brute under some conditions could be trained to perform. A system that rewards each alike for an hour's labor is a system fundamentally unjust.

The richest elements of life are those that elude such a material standard of measurement. We could not estimate the poet's labor by the same tick of the clock as we estimate the man who paves the streets. The poet that wrought his immortal song that thrilled a thousand hearts and gave them courage to do the tasks of the world; that made the anvil ring in a thousand workshops; that gave inspiration to millions of hearts—we cannot pay for that poem in the same terms and the same standard as we pay the printer who has set up the type and gave to the world.

The artist cannot be remunerated upon the basis of the house painter. The artist whose creation inspired a thousand other hearts cannot be equalized, cannot be brought down to the level by any mechanical process of the painter who paints the exterior of the house by the day and the hour.

The musician whose masterpiece thrills the hearts of the ages cannot have his work estimated by the square inch. To bring the race down to the level of the communistic idea is to eliminate the heroes of life. Shall there be no individuality? If we are just, there must be. Justice demands that each shall be rewarded according to his deserts.

Against the scheme of communism, as a scheme for the present social disorder, I would stand in the name of God's word, in the name of nature, her law of individuality, her law of brotherhood, fatherhood, sisterhood and motherhood, of all her forces that differentiate us into separate beings, with separate duties and several characters. In the name of the spiritual and the divine of man and of the elements that constitute his higher life, I would impeach such a scheme.

Communism can give no answer, therefore, to the social problem of this age. To each man we must give simple justice, and justice is the antithesis of the communistic ideal.

If you answer in reply that the evil play of antagonistic forces as at present we have them in society must then be the only solution, and that the fittest will survive in this free play of brute force, I ask the simple question: Do the fittest actually survive your present society? Are not those who are most deserving crushed? Do not the unworthy succeed? Does not wrong triumph for the time and injustice reign? The answer is not far to seek. We know these facts.

While communism holds no answer to the problem, so long as we believe in Christianity, so long will we hold that there is an answer, full, rich, complete.

Our Degraded Palmetto.

Alas! alas! and must we see The palmetto emblem of our State, The noble, grand Palmetto tree Now fallen from its high estate To grace a common whiskey flask And on a bar room shelf to stand A spectacle, it will be said, Degraded in its native land? Yet, once how proudly did it wave O'er bloody fields of Mexico, And over many a hero's grave By shot and shell and ball laid low. Then in Virginia, when the smoke Of battle veiled the Southern shore, By hand that since have turned to dust How gallantly 'twas borne on high With Hutton with his "Legion," faced The booming cannon's awful shock; Where South Carolina's noble "Fourth" Stood ever firm as Alpine rock.

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Denims For the Country.

Denims, which will enter largely into country furnishings, have only just begun to be appreciated. At first only the blue, such as was manufactured for men's wear as overalls, was the only color obtainable, but since there has been added red and green, both in good shades. Yellow will soon be added. Denim in shades of red makes the most effective hammock and piazza pillows and will require absolutely no decoration, although some very striking work may be produced by embroidering with heavy creases or wash linen floss in contrasting shades. It is especially adapted to such purposes as laundry and shoe bags, being strong and washable. It will make most artistic portieres for summer cottages placed in the dining room or hall, where richness of coloring is desirable. There is also a reversible denim shading from red to blue, with the blue predominating on one side and red on the other.—Boston Courier.

Mascagni and Leoncavallo.

In one particular Signor Mascagni is certainly the very antithesis of his fellow countryman Leoncavallo, who found so little pleasure in society that at a dinner party given in his honor he was the only guest who failed to keep the engagement. Mascagni has been everywhere. He has dined with the Prince of Wales and has rounded off his experiences by spending an evening with Mr. Alfred de Rothschild. It must not be understood, however, that Signor Leoncavallo was unapproachable, and as a mark of his amiability it may be mentioned that he left behind him when he left London the manuscript of a song specially written for a popular singer. Signor Mascagni has found no time for that sort of thing.—London Globe.

Ribbons and Their Uses.

Apart from the enormous use of ribbon in millinery of this season, this fascinating kind of garniture is also immensely displayed on dresses of all kinds, whether for the street or house, daytime or evening, morning robe or dancing gown.

The names bestowed upon the ribbon bows which decorate the fashionable gowns are as fanciful as the shapes of these bows themselves.

Among them there are "donkey's ears," "windmills," "butterflies," "satyr's horns," "choux or cabbage bows," "torzades or twists," "roses," "loop clusters" and triple and quadruple as well as single "streamers." Then there are "raven's wings" of black satin ribbon for the decoration of bright pink, scarlet and light green gowns, and "bats' wings" of black gauze ribbon for the purposes of artistic contrast with bright orange and vivid yellow. The effects produced are very striking and greatly heighten the appearance of the fabrics worn.—Domestic Monthly.

A Day's Programme For Literary Men.

The London Hospital thinks the afternoon nap quite unnecessary and prescribes this regimen for literary workers: They should never go for more than eight hours a day. Early rising would be good for most of them. A cup of coffee and a piece of toast at half past six might be followed by an hour's work from 7 to 8. The whole hour between 8 and 9 should be devoted to a thoroughly good breakfast and a short walk. Work from 9 to 12. Half an hour should then be spent in gentle sauntering in the fresh air, and a light lunch should follow—say a chop and bread, with a modicum of light pudding, accompanied by a small glass of beer. From 1 to 2 a pipe and a saunter, and at 2 a cup of black coffee. From 2 to 4 work. At 4 a cup of afternoon tea and a rest until 5. From 5 to 6 or half past work, and at half past 6 the real labors of the day should be over and completed. At 7 a good, well cooked, appetizing, slowly eaten dinner, followed by one cup of black coffee, but no tea. At a quarter to 11 a small cup of cocoa and one or two pieces of toast. At 11 bed, and sleep until 6 or 6.30. The brain worker should not work more than five days a week in this fashion. He should have two days of leisure in the week. The first of these should be devoted to brisk and thoroughly fatiguing exercise in the open air, and the second to loitering, lounging, a little light reading and the like.

Seeing by Electricity.

Morse taught the world years ago to write at a distance by electricity, the telephone enables us to talk at a distance by electricity, and now scientists are agreed that there is no theoretical reason why the well known principles of light should not be applied in the same way that the principles of sound have been applied in the telephone, and thus allow us to see at a distance by electricity. It is some 10 years since the scientific papers of the world were greatly exercised over a report that I had filed at the Smithsonian institution a sealed packet supposed to contain a method of doing this very thing—that is, transmit the vision of persons and things from one point on the earth to another.

As a matter of fact, there was no truth in the report, but it resulted in stirring up a dozen scientific men of eminence to come out with statements to the effect that they too had discovered various methods of seeing by electricity. That shows what I know to be the case, that men are working at this great problem in many laboratories, and I firmly believe it will be solved one day.—Professor or Bell in McClure's Magazine.

Marvels of Architecture.

Each time I have visited the White City I have been more impressed with its beauty; each time I have wondered again how anything so beautiful could have sprung up in the neighborhood of that smoke begrimed city of huge, ugly buildings and of long streets of unbeautiful houses. Some one has said that while the buildings of the Paris exposition of 1889 were such as one might expect to find at Chicago those at the World's fair are such as one might expect to find at Paris. There is much truth in the remark, and certainly by far the finest exhibit at the fair is the buildings—those white splendorous of staff which but for a broken corner here and there which reveals their hollowness have all the effect of substantial stonework.—Cor. Danke's Advertiser.

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The Fight for Honest Money.

The weakness of the silver party in the popular branch of Congress, as demonstrated by the slim attendance at their caucus yesterday, is quite in line with the facts brought out by the Herald's canvass.

As everybody expected, the serious opposition to the repeal of the insular law which has brought such unparalleled disaster upon the country will be encountered in the Senate. The advocates of the white metal are proportionately more numerous in that body, and their obstructive power is apparently greater than in the House.

In the Senate, however, the majority can fix a day on which a vote must be taken upon a question, and the stubborn minority can in this way be brought to book. It is admitted that the President can exert great influence upon the Senate, and he would be squeamish indeed who would object to the exertion of that influence for the public good in such a crisis as the present.

The prominence and the power of the Senators representing the silver producing States are, of course, out of all proportion to the population they represent the value of the product. The fifty-eight million ounces of silver produced in this country last year was virtually all taken from four States and three Territories, having an aggregate population, as shown by the last census, of only one million people. Thus:—

States of Population. Silver. Arizona, 1,062,220 59,620 Colorado, 24,347,017 412,198 Idaho, 3,164,269 84,385 Montana, 17,405,093 132,159 Nevada, 2,244,000 45,761 New Mexico, 1,075,000 153,593 Utah, 7,762,257 207,905 Totals, 57,059,856 1,095,621

Here is a population less than two per cent. of that returned for the whole country and a product the total value of which would scarcely pay one-fourteenth of the yearly expenses of the federal government alone. The issue before Congress is plain and simple—the unconditional cessation of the compulsory purchase of this product—and it will not do to baffle it with questions of ratio or compromises of any sort or description. It is a condition and not a theory with which Congress is to deal—a condition full of terrors and sufferings, which multiply with every day's delay in repealing this insular law.

In face of the awful experience of the past three months and the ringing demands for repeal that have come from the people of all sections it is incredible that any time should be lost in filibustering useless speechmaking. European financiers evidently believe that the meaning of Congress means the prompt repeal of the law, else they would make it impossible for us to bring from their shores the gold which is at this moment giving partial and temporary relief to our monetary straits.

Repeat the Sherman law, stop buying silver, and with this assurance that the stability of our currency is to be preserved confidence will spring up not only among our own people, but among the investors of the world. They will take the frightfully depreciated securities from which they now hold aloof and send us all the gold we need in return. The money now hoarded in every hamlet and city from the Atlantic to the Pacific will be returned to the channels of trade, the daily list of failures and calamities will begin to shrink, idle workmen will again be employed and we shall have taken the first and necessary step toward a new and lasting period of prosperity.—N. Y. Herald.

Mrs. Chapin professes to see the "hand of God" in the dispensary. Will she kindly tell us whose voice it is that is calling so lustily for the Charleston dispensaries to stay open until 9 o'clock.

The State Board of Control is considering the matter of changing the hour for closing the dispensaries from 6 p.m. to 9 p.m. The early closing hour is the best feature of the abominable law and we hope it will remain as it is.—Lancaster Ledger.

For kidney and liver trouble Glenn Springs water is a cure. On draught at Hughes & Co's drug store.

Bucklen's Arnica Salve. The Best Salve in the World for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Peter Sores, Tetter, Chapped Hands, Chilblains, Corns and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box. For sale by Dr. J. F. W. DeLorne.

Par-a-sit-i-cide. Cures Itch in 30 minutes. Price 50 cents. Sold by J. F. W. DeLorne. June 28—4m

When Baby was sick, we gave her Castoria. When she was a Child, she cried for Castoria. When she became a Woman, she clung to Castoria. When she had Children, she gave them Castoria.

Drink Glenn Springs Water for headache, indigestion and general debility.

If you feel weak and all worn out take BROWN'S IRON BITTERS

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PURELY a vegetable compound, made entirely of roots and herbs gathered from the forests of Georgia, and has been used by millions of people with the best results. It

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Treatise on Blood and Skin Diseases mailed free. SWIFT SPECIFIC CO., Atlanta, Ga.

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A remedy which, if used as directed a few weeks before confinement, risks it of its PAIN, HORROR AND RISK TO LIFE of both mother and child, as thousands who have used it testify.

"I used two bottles of MOTHERS FRIEND with marvelous results, and wish every woman who has to pass through the ordeal of child birth to know that MOTHERS FRIEND is a safe and sure remedy to life of mother and child."

MRS. SAM HAMILTON, Montgomery City, Mo. Sent by express, charges prepaid, on receipt of price, \$1.50 per bottle. Sold by all druggists. Book to Mothers mailed free. BRADFORD REGULATOR CO., Atlanta, Ga.

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A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom permanent, unnecessary, resulting in death, unnecessary. Why endure this terrible disease? You only pay for what you receive. A box, 6 for \$5. Sent by mail. GUARANTEES issued only by DR. A. J. CHINA, SUMTER, S. C.

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WE HAVE FORMED A CO-PARTNERSHIP For the purpose of working Marble and Granite, manufacturing

Monuments, Tombstones, Etc., and doing a General Business in that line. A complete workshop has been fitted up on LIBERTY STREET, NEAR POST OFFICE.

And we are now ready to execute with promptness all orders consigned to us. Satisfaction guaranteed. Obtain our price before placing an order elsewhere. W. H. COMMANDER, G. E. RICHARDSON.

June 16. ANNOUNCEMENT.

ROBERT T. CARR. Desires to inform the public that he is fully equipped and prepared to do

TIN ROOFING, PLUMBING, REPAIRING PUMPS, and anything usually done in a first-class plumbing and tinning shop.

Also—SETTING FANCY WOOD AND MARBLE MANTLES, TILE HEARTHES, FACINGS AND GRATES.

Makes a specialty of putting in Electric Bells, Annunciators, Speaking Tubes, &c. on contract. ROBERT T. CARR.

Shop at J. B. Carr's Mill. Communications left at Walsh & Co's Shoe Store or through post office will receive prompt attention. Oct 26—o

JOS. F. RHAME. WM. C. DAVIS. RHAME & DAVIS, ATTORNEYS AT LAW, MANNING, S. C.

Attended to business in any part of the State Practice in U. S. Courts. Sept. 21—x

DR. E. ALVA SOLOMONS, DENTIST. Office OVER BROWN & BROWN'S STORE, Entrance on Main Street Between Brown & Brown and Durant & Son.

OFFICE HOURS: 9 to 1:30; 2 to 5 o'clock. April 29.

L. E. LEGRAND, Manufacturing Jeweler, Watchmaker and Engraver, MAIN STREET, SUMTER, S. C.